A LETTER

From the

Revd Mr. *Sergeant*

Of *Stockbridge*,

TO

Dr. *Colman*

Of BOSTON;

Containing Mr. *Sergeant*'s Propoſal of a more *effectual Method for the Education of Indian Children*; to raiſe 'em if poſſible into a *civil and induſtrious People*; by introducing the *Engliſh Language* among them; and thereby *inſtilling* into their Minds and Hearts, with a more laſting *Impreſſion*, the *Principles of Virtue* and *Piety*.

Made *publick* by Dr. COLMAN at the Deſire of Mr. SERGEANT, with ſome *general Account* of what the Rev. Mr. ISAAC HOLLIS of----has already done for the *Sons* of this *Indian Tribe of Houſſatannoc*, now erected into a *Township* by the GENERAL COURT, and called *Stockbridge*.

Job xxix. 16. *I was a Father to the Poor.*
Pſal. cii. 15, 18. *So the Heathen ſhall fear the Name of the* LORD, *and the People to be created, ſhall praiſe him.*

BOSTON, Printed by ROGERS and FOWLE, for D. HENCHMAN in Cornhill. 1743.

BRITISH MUSEUM

Mr. *Sergeant*'s Letter TO Dr. *Colman*.

Stockbridge, Auguſt 1. 1743.

Reverend Sir,

I Now ſend you a general and rough Draught of that Deſign for the *Education of Indian Children*, which I have ſome Times formerly hinted to you, that I had formed in my Mind, with a *Deſire*, that you would *communicate* it to the World in as *publick* a Manner, as poſſible, and with ſuch *Recommendations*, as you may think proper.

What I propoſe therefore in general is to take ſuch a *Method* in the Education of our *Indian Children*, as ſhall in the moſt effectual Manner change their whole Habit of thinking and acting; and raiſe them, as far as poſſible, into the Condition of a civil induſtrious and poliſh'd People; while at the ſame Time the Principles of Vertue and Piety ſhall be carefully inſtilled into their Minds in a Way, that will make the moſt laſting Impreſſion; and withal to introduce the *Engliſh Language* among them inſtead of their own imperfect and barbarous *Dialect*.

And

And to accompliſh this *Deſign*, I propoſe to procure an Accommodation of about 200 Acres of *Land* in this Place, (which may be had without any Coſt of the *Indian Proprietors*) and to erect an *Houſe* on it, ſuch as ſhall be thought convenient for a Beginning; and in it to maintain a Number of *Children and Youth* (not under *ten*, nor above *twenty* Years of Age;) and to have them under the Direction, Care and Tuition of *two Maſters*, one to take the Overſight of them in their Hours of *Labour*, and the other in their Hours of *Study*; and to have their Time ſo *divided* between Study and Labour as to make one the *Diverſion* of the other, that as little Time as poſſible may be loſt in Idleneſs. It will, I think, be neceſſary, there ſhould be two Maſters for this Purpoſe, becauſe it would be too tedious a Task for one. I propoſe that the Fruit of their *Labour* ſhall go to their own *Maintenance* and to carrying on the general Deſign; except perhaps ſome particular *Premiums* out of the Profits of their Labour, if it can be afforded, to encourage *Induſtry*. I propoſe alſo to have a Stock of *Cattle*, &c. maintained on the Place for the ſame Purpoſe.

I purpoſe to take into the Number, upon certain Conditions, from among any of the *Tribes* of *Indians* round about; that by *their* Means, under the Bleſſing of God, the Principles of Vertue and Chriſtian Knowledge may be *ſpread* as far as poſſible; which, perhaps, in a Courſe of Years may, by the Grace of God, *open* the Way for the Propagation of Chriſtianity to the *remoteſt Tribes*.

To lay the Foundation, and to *ſupport* ſo great a Deſign as this, will without Doubt, coſt a *great Deal* of Money; the Supply of which *depends* altogether upon the Smiles of *divine Providence*, and the *Charity* of good People, who may think it proper to favour it.

The

The *Need* of ſome ſuch Deſign as this, is very obvious to all that are in any Meaſure acquainted with the Diſpoſition and State of the *Indians in America*. It is well known, that Vertue and Piety make but a *ſlow Progreſs* among them in the Methods that have hitherto been uſed to promote theſe Ends. Nor can I think of any Thing ſo *likely*, as what is here propoſed, in human Probability, to *root out* their vicious Habits, and to change their whole Way of Living. I hope therefore the apparent Goodneſs of this Deſign, will recommend it to all charitably diſpoſed Perſons, who would gladly *honour God with their Subſtance* ; and that it will approve itſelf to and be promoted by Perſons of *all Parties* ; ſince it is a Deſign *generous* in its Intention, and calculated for the common Good of a *very miſerable and degenerate Part of our Race*, and has *no Party-View* in it at all. I perſwade myſelf therefore that all thoſe who are concerned for the *Glory* of our common MAKER, and *the Father of the Spirits of all Fleſh*, and for the Honour of our common SAVIOUR, to whom *the Heathen are given for his Inheritance, and the utmoſt Ends of the Earth for his Poſſeſſion*, or that are only inſpired with the generous Sentiments of *Compaſſion to the miſerable*, will unite in promoting the Deſign here propoſed.

If PROVIDENCE encourage and ſucceed this Deſign, and a Fund ſufficient to carry it on, can be procured, I purpoſe to enlarge *the Foundation*, ſo as to take in *Girls*, as well as *Boys*, to be educated in a Manner ſuitable to the Condition of their *Sex* ; for I think the Cultivation of *both the Sexes* has a natural Tendency to improve each other more eaſily and ſucceſsfully.

I deſign the *Diſcipline* to be uſed with them ſhall be as ſtrict as thoſe will bear, who know *nothing like Government* among themſelves, and have an *Averſion* to every Thing that *reſtrains* their Liberty.

I know it is apt to be *ſuſpected* in ſuch Deſigns, pretended to be for the publick Good, that there is ſome *Self-Intereſt at Bottom*, which is the Spring of the Motion. If the World *ſuſpect* any Thing of this Sort in the *preſent Projection*, as ſome no Doubt will; and the rather perhaps, becauſe it has been *amuſed* with Projections of this Kind, which have appeared to many meer *perſonal and ſelfiſh*, or, at beſt only *Party* Deſigns, I know not how to give any further *Satisfaction* for the preſent, than to *declare ſolemnly* that I have *no other Aim*, than the *Good of the Indians*, and that I have no Expectation of any *perſonal* Beneſit at all, more than the *meer Satisfaction* of being *inſtrumental*, under GOD, of doing them ſo great a *Kindneſs*, and rendering them a more *happy Society* by cultivating *Humanity* and Vertue among them.

That the *Indians*, in general, are a People *difficult* to be reformed from their own *fooliſh*, barbarous, and wicked Cuſtoms, the *Unſucceſsfulneſs* of Attempts upon them for this Purpoſe is a melancholly *Proof*, which though it may appear *diſcouraging in further* Endeavours; yet, I think, to a generous Mind it ſhould rather be improved as *an Argument to form and execute new Projections* for this Purpoſe. And indeed perhaps the *Neglect of promoting Induſtry* among them is the chief *moral Reaſon* of ſo *little* being done to Purpoſe in forming their Manners. And therefore, I hope the Want of *wiſh'd for Succeſs* in other Attempts will be *no Objection* with any that deſire to be *Benefactors to Mankind*, againſt contributing their *Part to this*, which, I think, has ſo apparent Tendency to promote *Induſtry and Humanity* among a barbarous People. But tho' I think the Deſign here propoſed has the probable Appearance of proving *ſucceſsful*, yet I do not *flatter* my ſelf with any Romantick *Expectations* of accompliſhing *all* the Ends propoſed at once; nor is it to be *expected* in the ordinary Courſe of Things but that a great Deal of *Coſt and Pains* with

with Reſpect to many particular Perſons will be *loſt*, This is what happens of Courſe in all Deſigns of this Nature: And yet, it is to be hoped, *ſome Good* will be done: Nor will the Benefactors looſe their Reward with God, though the Deſign ſhould not be crowned with all the happy *Succeſs* might be wiſhed and hoped for. The meer *Suſpicion*, that the Deſign in the *Event* will prove *unſucceſsful*, ought *not*, I think, to *diſcourage* the Attempt. How many are there, that *fruſtrate the very Gracc of God itſelf?* How many with Reſpect to whom *Chriſt has died in vain?* And yet (to ſpeak after the Manner of Men) *this* was no Hindrance to his laying down *his Life* for Sinners. He indeed has obtain'd all the Recompence in the Salvation of Souls, which he had in his Eye; and *GOD all the Glory of his benevolent Purpoſes. He ſees the Fruit of the Travail of his Soul, and is ſatisfied.* Nor will any *Benefactors* here *looſe the Praiſe and Reward* of their gracious Intention and Endeavours. (See *Iſa.* xlix. 1,—6.)

It may perhaps with ſome be an *Objeſtion* againſt attempting any Thing of this Sort, that the *Indians are a baſe, ungrateful People*, inſenſible of Kindneſſes done them. To this I *reply*, that though it be true, that this is the baſe, ungrateful Temper of *Indians*, yet I think it is rather an *Argument in Favour* of a Projection calculated to promote *Humanity* among them, than otherwiſe: For the Objection ſuppoſes them to be greatly *debaſed*, and ſhews the Need there is of *cultivating a Soil ſo barren*, or rather a Soil ſo *overrun* with hateful *Weeds*, and pricking Thorns. But whatever Weight *this* Objection might have with *others*, certainly it ought to have none *with a Chriſtian*, who is commanded to *imitate the Beneficence of his* HEAVENLY FATHER, who *does Good to the Evil and Unthankful.* Had this Conſideration ſway'd the Mind

Mind of our bleſſed SAVIOUR, would he ever have ſhed his *Blood* for thoſe, who purſued his Life to Death ? Nor did GOD refuſe to *diſtinguiſh the Iſraelites* with his *peculiar* Favours from all the Families of the Earth, becauſe they were an ungrateful *ſtiff-necked* and rebellious Houſe.

I would *not* have it thought from *what* I have written above, that all that has been done here, to introduce Chriſtianity and good Manners has proved altogether *in vain* ; for, through the Grace of GOD, ſome *good Effects* have attended *our Labours* here : And, the *Indians ſeem now well prepared* for the Execution of what I have here propoſed ; which their *Jealouſy* would have been an effectual *Hindrance* to a few Years ago.

I ſhall be glad of the *Thoughts* of candid and ingenious *Gentlemen* communicated to me for the Improvement of the *Deſign* here propoſed : And ſhall be ready to anſwer any *Queries* that may be made in Relation to it.

Thus, Sir, you have what I deſire may be communicated to the *publick* from me. It will be well perhaps that you ſhould preface this with ſome general *Account* of what Mr. *Hollis has done*, and what he *expected from this Country* in Proſecution of his Deſign ; which was what ſuggeſted to me the Deſign propoſed above. Some *Gentlemen* ſeem to be of Opinion, that this is *not an happy Time* to ſet ſuch a Deſign on Foot ; which for ought I know is true ; but I do not think it beſt to *poſtpone* it on that Account. For who knows when we ſhall have a *better* Time ? It is poſſible it may be *worſe*. Nor would I wiſh to have your *bleſſed* MASTER take you from us, 'till you have help'd in laying this *Foundation* alſo for the Increaſe of Glory to his *Name* by promoting *this Scheme*, on which I confeſs *my* Heart is much ſet, and which will (I hope) proſper the better for *your* countenancing it.

I thank you for your *kind Letter*, and for the *Pamphlets* that accompanied it, and am,

with great Honour and Reverence

your moſt obliged

humble Servant

John Sergeant.

Hadley, Auguſt 9.

P.S. As I have tho't it neceſſary there ſhould be ſome Perſons propoſed to receive and diſburſe the Monies, that may be collected for the Purpoſe above, I have thought of the Hon. Col. *Stoddard*, and Col. *Porter*, the Rev. Mr. *Edwards* of *Northampton*, Major *Williams*, and Col. *Oliver Partridge* for this Purpoſe; with whom I have converſed on the Affair, and have their *Conſent* to be propoſed as Perſons willing to take this Trouble on them. Which you may, if you pleaſe, ſignify to the World.

J. S.

Dr. *Colman*'s Return
in Compliance with Mr. *Sergeant*'s Requeſt.

Boſton, Auguſt 22. 1743.

IT having pleas'd my Rev. *Brother* thus *openly* to addreſs and oblige me, I do moſt willingly publiſh his *Letter* : And if *my Name and Hand* can ſerve in any Meaſure to promote the *happy Foundation* which his Heart is ſet on, (I humbly hope under ſome ſpecial *Influence* from above) I give *them* with all my *Heart*; with Thankſgiving to GOD who many Years ago was pleas'd to incline my Honour'd *Friend* and Rev. *Brother* Mr. ISAAC HOLLIS (then of *London*) into thoſe *Bounties* to us, which are now iſſuing in THIS PROPOSAL of a BOARDING-SCHOOL for the *more effectual Inſtruction and Education* of the *Indian Children* in the *Weſtern Borders* of our PROVINCE.

It was about the Year 1731,2 that Mr. *Iſaac Hollis*, (Nephew to *Thomas Hollis*, Eſq; the great Benefactor to *Harvard College*, and ſoon after his pious *Uncle*'s Deceaſe) ſent me a *hundred Pounds* Sterling, with his particular *Directions* how to diſtribute and lay it out ; adding, " that he had ſeen many of my *Letters* to his *Uncle* and his to *me*, which now *led him* into his *Writing* to me and this his Gift to us.

In the Year 1734, when he had ſeen the printed Account of the *Ordination* of Meſſieurs *Parker*, *Hinſdel*

Hinſdel and *Secombe*, and their *Miſſion* to the *Indian Tribes* on the *Eaſtern* and *Weſtern* Borders of *New-England*; Mr. *Hollis* then earneſtly made me a moſt generous *Offer* of *twenty Pounds* Sterling *per Annum, for Ever*, for the Support of a *fourth Miſſionary*; but in Faithfulneſs I advis'd againſt ſuch a Diſpoſition of his Money; and as earneſtly propoſed to him the Application of it for the Support of a *Miſſionary* thro' the wide Spread of the *deſtitute Settlements* I had heard of in the Province of *New-Jerſey*; but he did not approve of my Advice.

Within two Years after this I heard of a very promiſing *Door* opening for the *Goſpel* among the *Indian Tribe at Hoſſatonnoc*, and that a Perſon of Mr. *Sergeant*'s *Character* for Piety and Learning, (then One of the *Tutors* in *Yale College* in *Connecticut*) was willing to quit his *Fellowſhip* and the *Proſpects* he reaſonably might have of one of the *beſt* Settlements our *Country* could afford him, in any of our vacant *Churches*; and to devote himſelf to the Glory of CHRIST in the Service of the Souls of thoſe poor *Heathen Families*; Whereupon I immediately let Mr. HOLLIS know, that now I could freely and earneſtly adviſe him to fix his *twenty Pounds Sterling* per An. for the Support of *this Miſſion*:

In *Anſwer* to this Motion, *Novemb.* 19. 1736. I receiv'd from Mr. *Hollis* his Bill on Col. *Wendel* to pay 56 *l.* Sterl. for the Education of *twelve Indian Boys* at *Hoſſatonnoc*, under the Care of the Rev. Mr. *Sergeant*; and *Aug.* 15. 1738. I had a *ſecond Order* from him for 343 *l.* our Money; and again *May* 17. 1740. a *third* Order for 447 *l.* 9 *s.*: (Errors excepted.)

Upon this gracious *Call*, and bountiful *Direction* of *Divine Providence*, Mr. *Sergeant* has been laying out himſelf gladly from Year to Year, in the Strength of GOD, in the Truſt committed to him, with Caution, Care and Diligence, according to the Mea-

ſure of *Wiſdom* given him from *on High*; whence every *good and perfect Gift* comes down, both the *Heart* and *Opportunity* for the doing Good.

On the *Sixth of May* 1743. Mr. *Sergeant* cover'd to me a *Letter* to be forwarded to the Rev. Mr. *Hollis*, giving him a particular *Account*, of the laying " out his *Moneys* for the *Maintenance of his Boys*; " and of the *Methods he had uſed* for the *cultivating* " *Humanity*, and introducing the *Engliſh Tongue and* " *Manners among them*, and for their *Proficiency* in " Knowledge, Virtue and *Piety*; by which Means " through the Bleſſing of GOD, ſeveral of them are " affected with a *Senſe and Reliſh of Divine Things*; " and *One* of them in particular has made *extraordi-* " *nary Progreſs* in his *Learning*, and appears truly " *pious*, and has been ſingularly *ſerviceable* to him, " *aſſiſting* him in his *Tranſlations* Expoſitions and " Applications of the Scripture; and alſo very " *helpful* among the *young Indians* in a *general reli-* " *gious Concern* that has *of late prevailed* among " them. Mr. *Sergeant* adds, " that *this young In-* " *dian* is already well *qualified to keep School* among " his *Countrymen*; and within a few Years will pro- " bably be fit to be a *Preacher of the Goſpel* to them.

" *Two or three other* of his Boys, Mr. *Sergeant* " ſays, are ſerviceable in *improviug the reſt* of the " *Indians* in Knowledge and Virtue; and he adds, — " that it had been a *continued Series of unwearied* " *Kindneſs to the Indians, that had at length intirely* " *overcome their Jealouſies and Suſpicions*; and gain'd " an almoſt *univerſal Diſpoſition* in them to receive " Inſtruction.

He then inform'd Mr. *Hollis*, " that he has had " in his Mind, for ſome Years, to ſet up a *free board-* " *ing School* for the Education of *Indian* Children, " in which he propoſes that they be brought " up to *Labour* as well as *Learning* and the Exer- " ciſes of *Devotion*; with which Propoſal the *Indians*

" ſeem

" ſeem to be mightily taken; being ſenſible of their " *Folly* in their being formerly ſo *backward* to im- " prove the Advantages put into their Hand.

Upon all Mr. *Sergeant* adds his " *Prayer*, that Al- " mighty *Power* may effect the merciful Purpoſe of " Sovereign *Grace* among them! — and then con- " cludes with a free and noble *Declaration* to Mr. " *Hollis* in the following Words,

" Sir, As to your making any *Allowance to Me*, " for my Care and Trouble, of which you ſpeak in " your very obliging *Letter* to me, I neither *aſk* " nor deſire it, and I beg of you not to *think* of it; " for I ſhould indeed be *aſhamed* to accept any thing " of you (though my ſtated Allowance is not large) " but your *Interceſſions* at the Throne of Grace for " me, of which I ſtand in great Need.—" We can " never be *thankful* enough to You, under GOD, " for having put it *in our Power to do ſo much* to " promote our general Deſign. Through *your Li-* " *beralities Thankſgivings abound to GOD*, who I am " ſure will *reward your Charity*; and I doubt not " but *Generations to come will bleſs your Name*, and " you will find your Reward in *Eternity*.——

John Sergeant.

I was ſo charm'd with the *Spirit* and Contents of *this Letter*, that I took a *Copy* of it before I *ſeal'd* it up and *forwarded* it to Mr. *Hollis*: And not only ſo, but *old* as I am, and unapt now to *tranſcribe*, yet I wrote ſeveral Copies, and ſent *one* to an Honourable *Member* of the *Corporation at London*, who have the Diſtribution of the *Indian Fund*; another to the worthy *Secretary* of their Honourable *Commiſſioners* here at *Boſton*; and yet a *third* to a Rev. *Miniſter* in *Scotland*, if he ſees good to communicate it to the *Secretary* of the Honourable *Society* for propagating Chriſtian Knowledge at *Edinburgh*; and after all I publiſh'd it in the *Weekly Chriſtian Hiſtory* at *Boſton*, No. 19. So that I have in a Manner *prevented*, and

abunda:tly

abundantly *anſwered* Mr. *Sergeant*'s *Requeſt* to me in *his preſent Letter* before it came ; and gone beyond all he could *imagine* or expect from me, in way of *prefacing* and *recommending his pious Deſign and Propoſal.* And I can truly add, that I ſhall account my ſelf honour'd by GOD in my *advanced Age*, if I may *finiſh my Courſe* of Services to my *Country*, and the *Chnrches* of CHRIST here, by miniſtring now under my *dear younger Brother*, in this his fervent *devoting his Life and Powers* to the *Glory* of GOD in the *Salvation of the Heathen.*

I even *dare* therefore to recommend *Him* and his propoſed *Boarding-School*, not only to the pious and *Charitable* among our ſelves, nor only to thoſe of the Denomination of *New-England* in our *Nation* and *Provinces* ; but alſo *(* might it not be thought *preſumptuous)* even to the moſt Honourable SOCIETIES *for propagating the Goſpel* and of *Chriſtian Knowledge* in *London* and *Edinburgh* ; for their generous *Aſſiſtances* to a *Projection truly Catholic*, and without *reſpect of Parties* ; which I hope the DIVINE PROVIDENCE may be laying by the Hands of *his Servants*, Mr. *Hollis* and Mr. *Sergeant*, in this obſcure *Corner* of our *Province* at *Stockbridge*, alias *Hoſſatonnoc*, for *a more effectual Entrance* among the *Indians* than we have yet ſeen.

But there are *two* or *three* Things more, that I find my ſelf *obliged* to hint at, before I conclude the preſent Writing.

One is *(* as Mr. *Sergeant* requeſts of me in his Letter *)* to intimate to the *Public* Mr. *Hollis his Expectations from Us here in New-England.* And indeed in ſeveral of his *Letters* to me he has wrote with ſome *Diſcouragement of Spirit* on this Head ; " Why *We*, " a People of ſuch *Name* for Religion, do not *ex-* " *ert* our ſelves more in Proſecution of like *Eſſays* " for a more *effectual* goſpelizing the *Heathen* round " about us ? And now that *He has advanc'd* as he " has

" has done for the *Education* of a Number at *Hoſſa-*
" *tonnoc* ; he hears of *none* of our rich Men falling
" in with their *Aſſiſtances*.

This has been Matter of *Stumbling* to him, and I wiſh the *Block* may be now removed by the Contributions of many to the *School* propoſed : which may be *an Odour of a ſweet Smell, a Sacrifice acceptable and pleaſing to GOD.*

Another Thing ſuggeſted by Mr. *Sergeant*, and a moſt *wiſe* and *neceſſary* one in the preſent Caſe, is—
" his *taking in Girls as well as Boys*, if Providence
" ſucceed the Deſign, and a *Fund* ſufficient to car-
" ry it on can be procured: I muſt needs add on *this* Head, that this Propoſal is a Matter of abſolute *Neceſſity*, wherein we are not left at *Liberty* either as Men or Chriſtians ; for there cannot be a *Propagation of Religion* among any People without an equal Regard to *both Sexes* ; not only becauſe *Females* are alike precious *Souls*, form'd for GOD and Religion as much as the *Males* ; but alſo becauſe the *Care* for the Souls of *Children in Families*, and more eſpecially in thoſe of *low Degree*, lies chiefly upon the *Mothers* for the firſt *ſeven* or eight Years : Which is an Obſervation or *Remark*, which I had the Honour to make unto my dear and honour'd ancient Friend *Henry Newman* Eſq; Secretary to the Honourable and Reverend SOCIETY for promoting Chriſtian Knowledge ; which when he had communicated to THEM, they put it into *print*, and ſent it to the Directors of the 1764 *Schools* ; (if I have not miſcounted) that ſo a *greater Proportion of Girls* might be taken into them to receive a religious Education for the ſake of *their Poſterity*, and therein for the more effectual anſwering the very End of their *Charity-Schools**. By which *Inſtance* I received the following *Inſtruction* " what an *unknown* and *untho't of*

* See the printed Account of the *Society* Anno 1738. P. 26.

Good,

Good, a Man may do by a *ſingle* and occaſional *right Tho't* or *Line*; it proving in the *Caſe* before me, as if I had wrote 1764 *Letters* to the Directors of ſo many *Schools*, for the Service of *Poſterity*, and in favour of *female Children*: And what added *a thouſand-fold* more to the Virtue and *Force* of my Line, was the *Approbation of ſo venerable a Body* of Gentlemen, and their *Recommendation* of it to the *Obſervation* of the *Overſeers* of their reſpective Schools.

—I have now only to add upon Mr. *Sergeant*'s Poſtſcript, — that the *Gentlemen* whom he has *nam'd* to receive and diſburſe the *Moneys* which may be given for the building and ſupport of his *Boarding-School*, are *Perſons of known Character* among us for *Integrity* and Honour; to whom I only wiſh may be added the Rev. Mr. *Stephen Williams* of *Springfield*; whom it pleaſed GOD to uſe ſo much as a *zealous and laborious Inſtrument* of the Settlement of the Goſpel at *Hoſſatonnoc*.

Now *Thanks* be to GOD for his *Unſpeakable Gift*, a right *liberal Heart and Hand*, in one Part of his *Church* and another. No *Tongue* of Man can fully *ſpeak* of it! or enough celebrate it! *Unſpeakable* is the *Good* done to the World by it! unſpeakable is the *Glory* redounding to the Name of CHRIST from it! and alſo the Good to *our ſelves* in it and from it is unſpeakable, both thro' the Life that now is, and in that which is to come! Only the *Day of* CHRIST can reveal the *Glories and Joys* awaiting it thro' a bleſſed ETERNITY: "—LORD, *when ſaw we* THEE *hungry and fed* THEE? *or thirſty and gave* THEE *Drink?* —*Verily in as much as you did it unto* ONE OF THE LEAST OF THESE, *ye have done it unto* ME.

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Benjamin Colman.